THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness*" (JER. 23: 6).

No. 10, Vol. LXXVII. Thursday, March 11, 1915. Price One Penny.

BAPTISM.

III. FORMULA, EFFECTS AND NECESSITY OF THE ORDINANCE.

(*Concluded from page 134.*)

4. What is the proper formula of baptism?

The Scriptures answer that question. The command of our Lord to His disciples (Matt. 28: 19) is to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." The instructions on this subject given by our Lord to the Nephites were as follows: "And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen" (III. Nephi 11: 24-25). In the Doctrine and Covenants (Sec. 20: 73) this formula is repeated: "The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the name (as is clear from the text in Matthew) means "to," or "into" the relationship established between God and those who receive baptism. He who is baptized thereby acknowledges the Eternal Father as his father, with all the obligations of a child; the Son as his Savior, and the Holy Ghost as his Comforter and instructor. In other words, he is adopted into the divine family and entitled to the benefits of adoption. But there are also passages in which baptism is said to have been administered "on," or "in" the name of Christ (Acts 2: 38, the Greek text), and this means "on the authority of" our Lord. There are, however, not two formulas of baptism. Those who are baptized "in," or "on"

the name of Christ—that is, by His authority—are baptized "in," or "to" the name of the Trinity, as He commanded.

5. What are the effects of baptism?

According to the Scriptures baptism washes away sins (Acts 22: 16); it is the ordinance of regeneration (John 3: 5; Titus 3: 5); by it the believer enters into the union of the redeemed, of which Christ is the head, and becomes, in a special sense, the son, or daughter of God (Gal. 3: 26, 27); in baptism we are "buried" with Christ through repentance, being dead to sin, and have risen with Him to a "newness of life" (Rom. 6: 1-4, compare Doc. and Cov. 5: 16; 33: 11; 68: 9; 84: 64; 128: 12). According to the Book of Mormon those who have been baptized have taken upon them the name of Christ (II. Nephi 31: 13); they have been baptized unto the Lord their God (Alma 62: 45); they are promised the Holy Ghost (II. Nephi 31: 12); and they shall inherit the kingdom of God (III. Nephi 11: 33). Baptism "is the door of the Church of Christ; we cannot get in there in any other way, for Christ hath said it" (Joseph F. Smith, *Journal of Discourses*, Vol. 19, page 190). That expresses in one sentence all the effects produced by baptism when performed by the authority of our Lord, and in the manner He has ordained.

If we consider the teachings of the Scriptures with regard to the true meaning of baptism, we can, to some extent, comprehend why it is a condition of salvation and a means of regeneration.

Baptism is a confession of Christ. By that ordinance the believer confesses before God, men, and angels that he has enlisted in the Lord's army and is willing to follow Him. The Lord says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10: 32). When we ask for baptism we confess that we believe in Jesus Christ as our Mediator, our King, and the Captain of our salvation, and we have this assurance: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10: 9; compare Doc. and Cov. 76: 110). To be baptized is, therefore, as most churches teach, a sacred duty.

Baptism gives membership in the Church of Christ. This is a spiritual advantage impossible to estimate. Christ "purchased" the Church "with His own blood" (Acts 20: 28); the Church is His "body" (Eph. 1: 23); it is His "bride" (Rev. 21: 9); it is His "temple" (I. Cor. 3: 16, 17); the Lord takes special care of the Church (Doc. and Cov. 100: 15); to the Church has been entrusted the Word of God and the gifts of the Spirit, and it is led and governed by the Priesthood and the inspiration from on high. No one who understands what the Church is, and that baptism is the entrance, can be content as long as he remains on the outside.

Baptism is an outward sign of the inward purification; but it is also the means appointed by which that purification is effected. "Except a man be born of water and of the Spirit, he cannot enter

into the kingdom of God." "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3: 5). This is the Scriptural doctrine.

Many theologians have exhausted their learning and strained their logic to prove that baptism cannot be a means of regeneration. They argue at length that the words "water" and "washing" must be understood in a figurative sense, since many are baptized without experiencing regeneration. But all their juggling with the word of God is lost labor, for nobody who understands the Scriptures contends that the mere application of water to the body regenerates. Peter tells us that regeneration does not mean washing away the impurity that clings to the body, but "the answer of a good conscience toward God," which presupposes renunciation of sin and acceptance of Christ. That is regenerating baptism. The Prophet Joseph Smith well says: "The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessary and inseparably connected. An individual must be born of water and the Spirit in order to get into the kingdom of God" (*Journal of Discourses*, Vol. 6, page 10). Again: "Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost" (*History of the Church*, Vol. 5, page 499). It is, then, not "water," but baptism, which takes away sins, and regenerates; and baptism includes the entrance of the Holy Spirit in the soul. Water and Spirit make the "one baptism" (Eph. 4: 5).

6. Is baptism necessary?

From what has been said of the effects and meaning of this ordinance, it is sufficiently clear that it is necessary for salvation. Our Lord said to the Twelve that he who believes and is baptized shall be saved, and that he who does not believe (and therefore is not baptized) shall be damned. In the Doctrine and Covenants (Sec. 84: 74) this is reiterated: "They who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned."

The Prophet Joseph Smith says on this subject: "There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms [water, fire and Spirit] only make one. Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation" (*Journal of Discourses*, Vol. 6, page 10).

President Joseph F. Smith: "It therefore matters not how devout, honest, or sincere we may be in the profession of our faith in God, or in the system of religion we may have adopted, and which we believe to be the everlasting gospel, without this ordinance of baptism we cannot be saved—but first having repented of our sins with that repentance which needeth not to be repented of, in other words, putting away from us every evil, and

shunning even the appearance of sin, then to be baptized by one authorized of God, for the remission of sins, and for the reception of the Holy Ghost, we thus becoming heirs of God, and joint heirs with Jesus Christ" (*Journal of Discourses*, Vol. 18, page 272).

President Charles W. Penrose: "God is a Being of order and law. He has instituted the means whereby each sinner may receive a cleansing from the past. His laws are as uniform in the spiritual world as in the natural world; obedience to those laws is as necessary in one sphere as in another" (*Rays of Living Light*, No. 3).

7. Can baptism be performed by the living for the dead?

If baptism is necessary to salvation, how can those who have died without that ordinance be reached? The answer to this question has been made known to the Latter-day Saints by revelations given through the Prophet Joseph. Through His chosen servant, the Lord commanded the saints to build a house to His name, in which baptism for the dead and other sacred ordinances could be performed (Doc. and Cov. Sec. 124: 39-48). In 1842 the Prophet wrote an inspired address on the subject, which is recorded in Section 127, and a few days later he issued another address, contained in Section 128. These should be carefully studied on that subject.

The following quotations will also prove helpful: "How can the dead be born of the water and the Spirit? * * * Those who are alive in the flesh can go forth and be baptized for them. * * * Not atoning for the original sin, not shedding their blood, but going forth and being baptized for them, and receiving the ordinances of salvation in their behalf" (George Q. Cannon, *Journal of Discourses*, Vol. 14, page 318).

"And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the prophecies are fulfilling; as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter day: 'And saviors shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's.' A view of these things reconciles the scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth" (*Times and Seasons*, quoted in the *Millennial Star*, Vol. III., page 57).

"All the spirits who have not obeyed the gospel in the flesh must either obey in the spirit or be damned * * * What promises are made in relation to the subject of salvation of the dead? And what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave * * * What has Jesus said? All sins and all blasphemies, and every transgression, except one, that man can be guilty of, may be for-

given; and there is a salvation for all men, either in this world, or the world to come, who have not committed the unpardonable sin, there being a provision, either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a savior * * * If a man has knowledge he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the gospel, whether here or in the world of spirits, he is saved" (Joseph Smith, *Journal of Discourses*, Vol. 6, pages 7 and 8).

"The Church of Jesus Christ of Latter-day Saints proclaims the present as the dispensation of the fulness of times, in which shall be gathered and re-established all the saving principles and essential ordinances of earlier dispensations, and during which the great plan of universal redemption shall be fully revealed. The Church, therefore, provides for the actual work of baptism for the dead, and in the temples of to-day this sacred labor is in uninterrupted progress * * * Each of the temples is provided with a baptismal font, with every necessary provision for the administration of this ordinance" (Dr. James E. Talmage, *The House of the Lord*, pages 92, 93).

Baptism for the dead is an ordinance again instituted, through revelation, in this dispensation. To what extent it was known and practiced formerly we do not know, but, like other principles of the gospel, it is founded on truth, which is eternal. And we do know that the religious faith and practices of God's children in all ages, who have lived under the light of revelation, have been essentially identical. Under the patriarchal dispensation the children of men looked for life eternal through the atonement of the Redeemer, as we do. They were familiar with the principles of faith and repentance, and that they practiced baptism may be inferred from Gen. 35: 2, where Jacob commanded his household to "be clean" and change their garments, after they had put away their strange gods, preparatory to the construction of an altar at Bethel. The cleansing here referred to was undoubtedly baptism as a means of purification from idolatry. In the Mosaic covenant the entire Tabernacle and Temple service was vicarious—a principle underlying both the atonement and baptism for the dead. The high priest officiated for the people, as our Redeemer lived and died for the human race, and as those who are baptized for the dead act in their stead. The principle is the same. Wherever there is an Elijah—that is, a prophet whose mission and life-work express what that name means: "Jehovah is my God"—

there is the authority to turn the hearts of the children to their fathers and the hearts of the fathers to the children. Elijah, the Tishbite, was such a prophet; John, the Baptist, was an Elijah. And the keys of Elijah were formally delivered to the Prophet Joseph and Oliver Cowdery in the Kirtland temple (Doc. and Cov. 110: 13-16). And thus we see that in all dispensations the essential truths of the gospel have been known; probably not in the same fulness as they are revealed now, and certainly not as generally as now, for as the Millennium approaches, the knowledge of the Lord becomes more generally diffused.

The first Christians practiced vicarious baptism for the dead. Our Lord taught the Twelve that when He was "lifted up" from the earth, He would "draw all men" unto Him (John 12: 32). He must have taught them that there would be some means by which the departed could be reached, for otherwise "all men" could not be drawn to Him. The Apostle Paul regarded his office not only as that of a messenger and teacher, but also as a "savior," in so far as he suffered the afflictions of the Master for the Church (Col. 1: 24).

Paul, also, as is well known, appeals to the ordinance of baptism for the dead as a proof of the resurrection (I. Cor. 15: 29). But it is evident that it could not have been used as a proof of a true doctrine unless it was a true, Christian ordinance. A superstition, an heretical practice would not prove the truth of the resurrection. You cannot draw a correct conclusion from false premises.

"Else what shall they do which are baptized for the dead?" The obvious inference from this is that some of the Corinthians, as some of the Latter-day Saints to-day, were baptized in behalf of their dead friends. No other explanation is possible without violence to the grammatical construction and the obvious meaning of the words used.

Luther, following Origen, thinks baptism "for the dead" means "over their graves." Epiphanius believes that the "dead" means "mortally ill" persons, who were baptized by sprinkling on their death beds. Tertullian, it is said, considers that all who are baptized are "dead" before baptism, and that in that ordinance they receive a guarantee of resurrection. Chrysostom holds that all who are baptized are buried in the water and raised "in the belief of the resurrection of the dead." Lightfoot considers that the meaning is, "Otherwise what shall they do, who undergo martyrdom, and are baptized in that sense, as baptism denotes death by martyrdom—if the dead are not at all raised?" Shuttleworth's paraphrase is, "Why, let me ask, are we baptized into that faith of a crucified and dead Redeemer, to which our already departed brethren have clung as their last hope in death, if the dead rise not?" It is evident that none of these interpretations is an explanation of the written text. Every one of them is an effort to amend it, to make it convey a meaning different from

that which it has naturally. Paul speaks of a baptism in which the living officiate for the dead.

This is corroborated by the texts in which we are told that the gospel was preached to the dead (I. Peter 4: 6), and that Christ preached to "the spirits in prison" (I. Peter 3: 19). It is supported by the fact that Tertullian in his time (the third century) mentions the practice as then existing, and that it was continued among the Marcionites and some other churches; for it cannot be supposed that they invented it, any more than it can be maintained that the Baptists invented baptism by immersion.

Baptism is part of the universal law of the kingdom of God. Adam, our Father, was baptized and received the Holy Ghost (Pearl of Great Price, Book of Moses 6: 63, 64). He was taught that, "Inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, by water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in the world to come, even immortal glory; for by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified" (Pearl of Great Price, Book of Moses 6: 58, 59). Jacob, as we have seen, commanded his household to be baptized before he erected an altar to God at Bethel (Gen. 35: 2). The Jews practiced baptism, at first, we may suppose, in accordance with the instructions of God; but later, as their religious practices degenerated, they baptized themselves, either entirely or partly, on the most trivial occasions, and baptized even cups and pots and benches, or tables (Mark 7: 3, 4). John the Baptist restored the ordinance to its original meaning, and our Lord honored his calling by accepting baptism at his hands. The Apostles were commissioned to preach and baptize, and for some centuries Christian baptism was practiced in the church. But very early infants were baptized instead of believers. Tertullian protested in vain against this innovation. In North Africa, Egypt, and Persia it was adopted in the third century, on the authority of Origen. Not till the fifth century did it attain a more general recognition, because of the acceptance of the doctrine of Augustine concerning the children being born in sin. In the third century, too, sprinkling, or affusion, was administered to dangerously sick persons instead of baptism, and this substitute was gradually adopted. In the thirteenth century it had become general in the West, although the practice in England before the Reformation was to immerse the infants, as is still done in the Greek churches. The change in the Anglican church took place during the reign of Elizabeth. And thus baptism was abolished, either in form or signification, or both, until it was restored in its fulness by the baptism of Joseph Smith and Oliver Cowdery, on May 25th, 1829.

J. M. S.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 11, 1915.

EDITORIAL.

DO NOT DELAY.

ONE of the lessons impressed upon the disciples, by our Lord, shortly before the crucifixion, was the necessity of accepting the means of salvation offered, before it should be too late. In the parable of the Ten Virgins He showed that a large number of those who went out to meet the bridegroom were not prepared to receive him when he came, and that, when they had completed their arrangements, it was too late to gain an entrance into the festal hall. Concerning these we read: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. 25: 10-12).

The same lesson is impressed upon us in the story of the flood. For many years Noah proclaimed the coming of the destruction, but men heeded him not. They went on as usual with their business, their politics, their social functions, until the day when Noah and his family entered the Ark, and then, "the Lord shut him in." There was no more time for acceptance of the message, or repentance.

Some people labor under the impression that eternal glory can be had at any time, by asking for it earnestly. The Word of God teaches differently. The foolish virgins certainly asked for admittance to the marriage, but their prayers were not heard. The bridegroom had delayed to come, in order to give all time for preparation. There was no excuse for being in the dark. God grants everyone to whom the invitation comes, sufficient time for preparation. If that is wasted, neither prayers nor tears avail. True, in the mercy of the eternal Father salvation will be offered again on the other side of the veil, but that which is once lost can never be regained. The loss is eternal.

In the book of Revelation we are told—referring to the very time in which we live—that a mighty angel was sent to the earth with the solemn message that there shall be no more time (Rev. 10: 6), but that the mystery of God shall be finished, and in accordance with this we read in the Doctrine and Covenants, that the elders of the Church are now laboring in the vineyard for "the last time," before the day of judgment. "Wherefore labor ye,

labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth, for the great Millennium, of which I have spoken by the mouth of my servants, shall come" (Doc. and Cov. 43: 28-30).

We are living in the last days. But it is not yet too late to prepare for the coming of the Son of Man. The elders are still in the world crying repentance. How long time for preparation the Lord will still grant, we know not. He told us in His word that the "time of the Gentiles" shall be fulfilled when Jerusalem is no longer "trodden down" by the Gentiles (Luke 21: 24), and the deliverance of the Holy City seems to be drawing near. This is one of the signs of the times which we do well to heed.

There are many who are convinced that the Christianity of the world is not the religion of Jesus Christ. But they still linger in the crowd, too weak to break off the associations of their childhood and youth. Many are convinced of the truth of the gospel, as preached by the elders of the Church, but they are hesitating; they are putting off the day of acceptance of the ordinances to some time in the indefinite future. Many have joined the Church, but, like the wife of Lot, they are lagging behind and breathing the poisonous gases of the doomed cities. They are indulging in sinful practices, for which they are condemned by their conscience and which they hope to discontinue at some future time. To all such the Lord is speaking to-day by the testimony of wars and calamities: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die?" (Ezekiel 18: 31). Be prepared for the coming of the Lord. Neglect no longer to do that which the Lord requires, lest the time should come that it is too late.

A story is told of a passenger on a railway train who was enjoying himself, like all the passengers, when an insurance agent came to him and offered him a policy. He spurned the man away, feeling comfortable, and fearing no danger. Soon after, however, by a broken rail, a part of the train gave way, and the carriages were rushing on to destruction. At that instant the passenger started up, and shouted at the top of his voice, "Where's that insurance man?" It was too late; the agent had gone out at the last station; and, besides, the time was past for issuing policies when the destruction had come. So will it be at the coming of the Lord "Where's that offer of mercy?" Alas! it is too late.

Do not delay. Come out from Babylon. Seek safety in the acceptance of the gospel. Join the Church of Jesus Christ. Keep the commandments of the Lord. Be prepared before the midnight cry is heard, for then it is too late to procure the necessary oil to keep the torches burning.

J. M. S.

SOMETHING ABOUT PLANTS.

Do plants think?

That is one of the questions that has been asked and discussed, but only with indifferent success. It is, perhaps, not necessary to know whether plant life is endowed with any degree of consciousness, and yet an inquiring mind cannot but try to examine the handiworks of the Creator from every point of view, with the deepest interest.

Some remarkable instances of what has been called intelligence in plant life have been related. The dandelion naturally carries its golden flower on a long stem; but when it grows on a lawn over which the mower passes frequently, the stem almost disappears and the flower develops close to the ground, as if the plant made an effort to save it from the knife.

A contributor to the Kansas City *Star*, some time ago, told the story of a wild hop vine which was transplanted from the woods to a more favorable location under a window of a dwelling. It sprang up early in the spring, evidently pleased with its new home. It mounted toward the window, but the broad, smooth pane was a new experience; but undeterred it shot upward, finding no support along the smooth glass until it arrived at a crack, which crossed its path. Here was hope for support. The vine turned its course almost at right angles and sought diligently for the promised aid. It found no hold whatever for even its tiniest tendril, but it followed that crack to the window casing, where its hopes were realized.

"How was this hop vine," the writer in the Kansas *Star* asks, "made conscious of the presence of the crack in the pane of glass? The vine seemed to see the crack. It knew the crack was there and it governed itself accordingly. The whole tribe of vines will do such things as that. They reach out with eager hands and promptly lay hold of any support within their province. Electric waves of air currents, or shadows and streaks of light, all suggest themselves, but we find it very nearly impossible to reconcile the behavior of a climbing vine to the blind forces of nature; we can hardly escape the conviction that they are possessed of intelligence."

From the same article we borrow the following:

"The silver maple sends out its seed keys or pods, in the month of May. These seeds are provided with wings, so they may fly away to a rich and congenial soil, where they immediately germinate. The silver maple seed will not keep until next season. The maple learned in some far-off past era, that it was dangerous and painful to delay the process of generation; perhaps it is hastened on to germination by some such condition as may cause the late corn to hasten with its work of maturity. Perhaps the maple habit of immediate germination was taught by floods, which buried the seed in mud, where it perished, if it delayed or attempted to go over

until next season. Perhaps, on the other hand, dry weather taught the lesson—or hot weather. Who knows, or who can ever know, how the maple acquired this remarkable habit? We only know that the habit exists and that it is unusual. By planting a maple seed, the fact can be verified, very promptly."

Plants undoubtedly are "hungry" when not supplied with suitable food, and thirsty when water, or moisture, is beyond their reach for a long time. They seem to become the creatures of habit, as do animals; they can become accustomed to any conditions, not destructive of plant life—a fact of which "dry" farmers are taking advantage on a large scale. Do they love? A gentleman in California told the writer that as a boy he had an old apple tree which he actually loved as a friend, and that he could feel that sentiment returned whenever he sat down in its shadow. Was this mere imagination?

These are speculations. But the revelations of God tell us that there is a spirit in all God's creatures, and that this spirit is in the likeness of the body in which it dwells: "That which is spiritual being in the likeness of that which is temporal; and that which is temporal, is in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created" (Doc. and Cov. 77: 2). This includes plants, for they also are creatures which God has created. There is a spirit in them, in the likeness of their visible form. What degree of intelligence they have, we know not, but it appears evident that they are not inanimate objects that take form under the hands of a divine Artist, as a painting, an engine, or a musical instrument comes into existence. They have life. There is a spirit within them which builds them up from the surrounding elements and adapts them, and every particular organ of them, to the use for which they were created.

It has truly been said that God "doeth great things and unsearchable; marvelous things without number" (Job 5: 9.)

He who desires happiness on earth must learn to see in everything created the finger of his heavenly Father.

J. M. S.

THE article in the *Star* of the 25th of February, entitled, "'Mormonism'—A Comparison," was contributed by Miss Edith Lilian Glaister, of Preston. The name was inadvertently omitted.

JESUS Himself lived in the midst of conflict, but His heart was kept in perfect peace. From the midst of the whirlwind of hate which was blowing Him toward Golgotha He said to the men who were nearest to Him, "My peace I give unto you."—*The Christian Work.*

HONORING THE DEAD—DESPISING THE LIVING.

If the Apostles Paul, Peter, James, John, or any of the first apostles of Jesus Christ, or one of the prophets of old, should again come to earth and deliver a sermon, and the world were convinced that one of those men had re-appeared, the largest hall in England could not hold those who would flock to hear him. Many would travel hundreds of miles to be present. Thousands would stand all night in line to be able to obtain entrance, even though they were obliged to stand up; and yet, when servants of God, having been commissioned of Jesus Christ to go forth into the nations in the latter days to proclaim that prophets are again in our midst, through whom God reveals His will to His children, these same people scoff and make light.

Samuel, a Lamanite prophet, in speaking to the Nephites, took notice of the same condition. He says, "And now when ye talk, ye say, If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out. Behold ye are worse than they; for as the Lord liveth, if a prophet come among you, and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and cast him out, and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil" (Helaman 13: 25-26).

It appears to me that this may be aptly applied to the world to-day. Many say, "If we had lived in the days of the prophets we would not have stoned them and cast them out." But when one of the servants of God comes into their midst and proclaims the gospel and cries repentance, he is at once scorned, cast off, and declared to preach falsehood.

The elders of the Church of Jesus Christ of Latter-day Saints are indeed as much called of God, as was Aaron, or any of the prophets of old, and unless men are called as was Aaron, they have no authority whatever to preach the gospel and to administer the ordinances thereof (Heb. 5: 4).

The Prophet Joseph Smith was truly as great a servant of God as were any of the prophets of old. He preached the gospel only as it was preached by them, having the same authority as they. So, too, those who have succeeded him as the head of the Church have been true prophets. The Apostles of the Church to-day are also in truth as much the apostles of Jesus Christ as ever were Peter, Matthew, James, Philip, or any of those ordained and called by Christ while He was here among men.

The questions asked of the Nephites by Samuel may be asked of the world to-day, and may apply as strictly as to those early inhabitants of America: "O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose

that the Lord will suffer you? yea, how long will ye suffer yourselves to be led by foolish and blind guides? yea, how long will ye choose darkness rather than light?"

O the sorrow that will come into the souls of men when they are brought to the realization that through many years they have gone in forbidden paths, and have rejected the prophets and servants of God! "And then shall they lament, and say, O that I had repented, and had not killed the prophets, and stoned them, and cast them out; yea, in that day ye shall say, O that we had remembered the Lord our God, * * * O that we had repented in the day that the word of the Lord came unto us; * * * O Lord, canst thou not turn away thine anger from us?" (Helaman 13: 33, 36, 37).

Let us who have been made partakers of the gospel of Jesus Christ see that we are found true to the covenants we have made with our God, and that we do our utmost to place before our friends and neighbors the gospel principles, that they may have the opportunity of saving themselves from the wrath and anger of God, for "it becometh every man who hath been warned, to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads" (Doc. and Cov. 88: 81-82).

Liverpool. CLARENCE J. WOODS.

WHY DOES THE WORLD OPPOSE US?

Is it because men believe that our teachings and our doctrines are not true, or through ignorance of the Scriptures, that they antagonize the Latter-day Saints? If men would be more liberal and noble in their feelings, more disposed to inquire candidly into the truth taught by the Church of Christ, as given to us by the Prophet Joseph Smith, they would not be enemies. It is always evidence of a noble, liberal disposition to be willing to examine into the truth of any doctrine. What the Latter-day Saints have had most cause to lament and regret is, that so many are unwilling to examine their claims. They spurn it as unworthy of serious thought, and condemn it without hearing. If they wish to arrive at the truth, they should be willing to investigate and compare the Bible with our teachings, which are the teachings of Christ.

The constant searching of the Scriptures is the best way to keep the mind from error. Every preacher should expect his doctrines to be examined by the Scriptures. Their doctrines are of no value unless they accord with the Bible. Every preacher should expect his doctrines to be examined in this way, and to be rejected, if they are not in accordance with the word of God. It is the truth that arouses the anger of the people. The light that shineth in darkness and reveals the hidden sin when brought in contact with a life of purity, makes the sinners uncomfortable, and thus they

would strive to extinguish the light, to cover their own sin; for truly the Scripture says, "men loved darkness rather than light, because their deeds were evil." Felix enjoyed the company of Paul until he reminded him of sin; then he said, "Go thy way for this time; when I have a convenient season, I will call for thee." O foolish man! this night thy soul may be required of thee. Now, I would urge all Latter-day Saints to be strong and of good courage.

Wakefield. E. MIDDLETON.

MAN'S MIND A MARVEL.

BUT the wonders of man's body are infinitely surpassed by the wonders of his mind. He can see the glory of the rainbow on the back of the retreating thunderous cloud. Gorgeous and glorious it is, but far more glorious it is that he can see the cause of it. He can see that a rain drop in falling shatters the speeding light and spills its glory over the sky. He can see the vast spectroscopic wealth of ideas, see the varying substance of the stars, their approach or retrocession. Nay, more, he can see that its quiet and exquisite loveliness, after forked lightning and seeming elemental wreck of thunder, make it a fit emblem of perfect peace. Nay, more, reason asserts that there must be cause for these effects. And while man in his search discovers that he cannot by intellectual searching find out God, he finds that he has faculties finer than reason, as reason is finer than fingers; and by these faculties he comes to know God. These faculties are so near akin to God that, like kindred drops, they mingle into one. And this knowing God makes eternal life necessary. He discovers that faculties are so like the eternal God that eternity is a necessity. Senses for things of sense. Reason for things of thought and mind, but faith for things of God. Faith sees the invisible, touches the intangible, hears the inaudible. The unseen is as real as the seen; the inaudible as the audible; the intangible as the things we handle. Nay, far more so. All the seen comes out of the unseen and returns thither. Into this realm comes faith and is at home. It knows God. It endures hardship, torture, martyrdom, since it sees Him who is invisible. Faith is earlier and more universal than either sense or reason, and hence is the only possible foundation for the universal religion of Jesus Christ. All great powers, as gravitation, steam, electricity, and wind are invisible. And he that sees the invisible sees the real things of the universe and is made great thereby. The great masters of all the ages have been this kind of men. This is true in the realm of thought: who rules the ages like Paul? true in painting: instance Rubens, Murillo, Raphael; true in music: Beethoven, Handel, Haydn, Mendelssohn, and Mozart; true in architecture: all the builders of cathedrals. Here man reaches the climax of his being. He sees the infinite and eternal God face to

face and is not consumed; nay, he glows with holy joy and rapture in every highest attribute of his being. We can find out some things without feeling fingers; some by the infinities of power in the eye, some by the farther flights of reason; but faith and heart alone know God. And herein lies man's greatest glory and this world's greatest asset.—*Christian Herald.*

THE GREAT MILLENNIAL DAY.

THE fact dawns upon one who lives out in the mighty West, that the man who marches in the procession does not see the rest of it—therefore, the general effect is lost to him. But the man who is a "looker on" sees the thing in its entirety and forms an opinion of the thing that is going on.

The Latter-day Saint who lives in the "Valleys of the Mountains" sees the European conflict and recognizes the hand of the Lord in bringing about His purposes in the earth. He sees in it the beginning of the end—the end of which will be the beginning of the "Sabbath of the earth." The "great and dreadful day of the Lord" is at hand. And God hath said that he would cut His work short. Who would gainsay His word? The darkest hour is before the dawn. We live in the dark hour—the hour of storm, after which will come the calm.

We speak of the "dark" ages; methinks that the people of the warring nations have either extinguished the "light" or are ignoring the Lord's teachings. They profess to follow the "Prince of Peace," yet invoke His blessing upon them as they go to war.

Now is the midnight hour of the age. We are living in the Saturday night of time, after which will dawn the great Sabbath of peace.

Crowns will crumble, thrones will totter, kingdoms will pass, the high and mighty shall be humbled, and "the meek shall inherit the earth"; and the kingdoms of this world shall become the kingdom of God and His Son. "And Christ and His people will ever be one."

Shelley, Idaho. AUBREY PARKER.

IMPORTANCE OF YOUR FACE.

JUST as surely as you have a face the history of your life will be written on that face. If your are mean and crabbed and disagreeable, your face will settle into a disagreeable expression, and everybody will avoid you. If your disposition is sunny and kind and gracious, your face will beam with goodness, and everybody will know at a glance that you are lovable. And the older you grow the more distinctly your face will tell the story.

When you go out into the world to earn your living, the first thing the people will ask is this: What kind of a boy is he? What kind of a girl is she? Under our present industrial system the employer has to teach young persons their trade after he hires them. So he is more interested in the applicant's character than in his present ability. And the character he will learn from the face.

It is just as the director of the employment bureau of a great department store said to me: "We base our choice largely upon the applicant's looks. To be sure, the faces of boys and girls are not deeply marked. Many applicants have only begun the outline on the blank page of their cheek that will eventually appear there. But even the sketch tells much. We know that almost inevitably a child will continue the facial development it has begun. The sullen, shiftless, don't care kind of face is a poor recommendation. But if the face is full of courage, hope, truth, good-cheer and kindness, we pick that child quick. That is the sort we are after." If, then, our faces have so much to do with our future success, isn't it worth while to try to make them attractive ourselves?—St. Nicholas.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Norwich conference has been changed to 21 Hill House Road, Thorpe, Norwich.

DIED.

Espley.—At Burnley, February 5th, 1915, John, the beloved son of John and Sarah Espley; born at Burnley (Liverpool conference), April 5th, 1908; blessed by Elder William A. Morton.

Houlbrook.—At Batley (Leeds conference), March 1st, 1915, Walter Houlbrook. Deceased was born June 29th, 1858, at Kirkheaton, Yorkshire, and was baptized September 3rd, 1910, by Elder Silas Hinckley, at Bradford. He died a faithful member of the Church.

CONTENTS:

Baptism 145
Editorials:
Do Not Delay 152
Something About Plants ... 154
Honoring the Dead—Despising the Living 156
Why Does the World Oppose Us? 157
Man's Mind a Marvel 158
The Great Millennial Day ... 159
Importance of Your Face ... 159
From the Mission Field 160

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.